



"TO WAKE THE SOUL BY TENDER STROKES OF ART, — TO RAISE THE GENIUS AND TO MEND THE HEART."

WEDNESDAY, MAY 29, 1805.

ESSAYS.

ON HONOR AND INTEGRITY.

WHEN you come upon the stage of action, my dear Eugenio, as it is your duty, so it will be your glory to deal justly with all persons. Clear and round dealing is the characteristic of a virtuous and upright mind, and seems congenial to the dignity of human nature; hate therefore nothing but what is dishonest, fear nothing but what is ignoble, and love nothing but what is just and honorable.

If you wish to be a valuable member of society, a good subject to your country, and a faithful servant to your Creator, convince the world that your word is equal to your bond, and that it is not so much the law, as honor, that binds you to the performance of the duties of society.

Breaking your faith may gain you riches, but will never obtain you glory. He that breaks his promise, even in the most trifling circumstances, will do it in the greatest, if occasion serves; and whoever so forfeits his faith, destroys the principal bond of society; and let his rank and property be what they will, can never be considered as an upright and honest man. He may be a man of wealth, a man of rank, and a man of dignity, but never a man of honor.

Think therefore an hour before you speak, and a day before you promise; for remember, a man's word and the effects of it, ought to be as inseparable as fire and heat; and ever consider faith and honesty as the most sacred duties of mankind, not to be forced by necessity, nor corrupted by reward. Faith is the foundation of justice, and justice the stay of the state and the support of society. A just man should account nothing more precious than his word, nothing more venerable than his faith,

nothing more sacred than his promise. To deceive one who is not obliged to believe you, is ill: but to cheat one whom your fair pretences have induced to put confidence in you, is bad indeed. And be assured, that he, who in any one affair relinquishes honesty, banishes from his breast all sense of shame in succeeding actions; and certainly no vice covereth a man with so much, as to be found false and unjust: and however the world may think lightly of such proceedings, and whatever plausible excuses men may flatter themselves in the committing of them, be assured the vengeance of God rewards all unjust actions with slow, but sure payment and full interest.

Have so much generosity of soul, as not to desert that which is just, but own it.—Keep truth and faith in the smallest matters, that you may not deceive in greater; and the better to dispose yourself to perform things of weight and moment, ever consider a promise a just debt, which you must take care to pay, for honor and honesty are the securities. A man of virtue and honor has such a natural repugnance to any thing vicious, that if neither God knew when he did ill, nor man to punish, yet would he not commit it.

Whatever I do, I endeavor to do it as if it was my last act, and I was immediately to give and account of it to my Creator; and therefore I do it with care and integrity. I think no longer on life than that which is now present; I forget the past, and for the future, with humble submission, I refer myself to Divine Providence, whom I consider as my best director. What others shall say or think of me, or even act against, gives me not the least concern, whilst I am conscious in my own breast of having fulfilled my duties and engagements with honor and justice. I

dare confront the opinions of men, the slander of tongues, the insolence of the proud, the contempt of the rich, and the obloquy of poverty; but to enrich myself by any sordid means, I dare not; for in so doing I should distrust my God, and destroy the honorable trust and confidence on his Divine Providence, and thereby break that original faith which ought to be held and ever due, from the creature to his Creator.

During your commerce with the world, you will hear much of honor and integrity, words common in almost every person's mouth, though I am afraid seldom in their hearts. False honor, indeed, frequents most companies from the highest to the lowest, but true honor seldom, except among the virtuous and good. Their characters, indeed are so diametrically opposite that they are seldom seen in the same place, and never accompany the same person.

False honor is selfish, ostentatious, proud and over-bearing; loves the greetings in the market-places, the notice of the multitude, and has her principal reliance on the breath of fame, whom she constantly courts to sound her praise. True honor, on the contrary, is reserved, silent and modest. She acts from integrity only, and not from the love of fame, whom she never courts. The former consequently associates with the vain, the selfish, the proud, the ostentatious, and the ambitious, and is not unfrequently companion to the most vicious. But the latter is only to be found among the truly virtuous and good. It is as impossible for a bad man to have true honor, as for a good man to have the false; so true it is, every tree may be known by the fruit thereof.

If a man boasts much to you of his honor and integrity, and swears fre-

quently upon his honor, depend upon it, he has neither the one nor the other; at least he is only acquainted with false honor, for the true never speaks of herself.

But let it be your care to form an alliance with the true honor, and shun the false; eschew evil and it will fly from you, so court honor, and she will never forsake you.

[*Phil. Rep.*

HILARIOUS.

Messrs. McDOWELL & GREAR,

Enclosed are a few remarks, showing the unreasonableness of the terror into which some people are thrown on the approach of thunder-storms. As the season is again at hand, when thunder is most likely to be heard; and as I make no doubt but that many of your readers will be gratified by a perusal of an *Extract* explanatory of the nature, cause, and effect of this Heavenly commotion, I think its publication, in the HIVE, would be attended with good consequences in removing the fears of many who possess weak nerves, and are easily alarmed. Z.

ON THE DREAD OF THUNDER.

Beasts discover a consciousness of danger at the approach of a thunder tempest: they leave their food; and their looks and postures betray symptoms of fear and amazement. But birds, sheltered from the fatal bolts by their feathers, are fearless. While the thunder roars and the dark and heavy cloud is moving on towards them, they are often seen in a playful frolicsome mood. Both are guided by an unerring instinct. Beasts are sometimes struck dead by lightning: they are in real danger; and have therefore cause to fear. But lightning, which has power to rive the strongest oaks, and even the hardest rocks, seldom, if ever, passes between the feathers, and pierces the bodies of birds.* The latter, as if conscious of their safety; and, at the same time, exhilarated by the change of air, that begins to be purified and sweetened by explosions from the gathering clouds, discover marks of glee: and they have indeed real cause for their expressive marks of joy.

* It is the practice of some people always to rise from their bed when thunder tempests happen during the night season; whereas a bed, filled with feathers, is the safest situation that can be found.

Man, exalted by reason, and still more by religion, should in this, as in all other respects, act a higher part than the beasts of the field and the fowls of the air. A thunder tempest presents one of the sublimest scenes in nature; and its sublimity is blended with a degree of awfulness proportionate to which it exposes the precious life of man. A thoughtless, and much more, a frolicsome levity, during such a scene, though becoming birds, would be highly unbecoming men and women. On the other hand, they should not discover the stupid amazement, nor the frantic fright of beasts.

Thunder and lightning are necessary agents in the grand operations of nature: they are "Ministers of good" to mankind, and their general tendency is to save life rather than to destroy it. By killing noxious vapors and clarifying and sweetening the air, they render it wholesome and prevent the spread of pestilence and other mortal diseases. For one person, destroyed by lightning, thousands and hundreds of thousands, would be destroyed by poisons and mortal contagions in the atmosphere, if this powerful instrument to cleanse it were never used.

The fear arising from thunder-storms should therefore be, in a manner, lost in gratitude for the general good, which they occasion: and parents instead of setting before their children, on such occasions, an example of consternation and wild affright, which would tend to render them miserable through life, should endeavor to fortify their minds by arguments drawn from reason, philosophy and religion.

ON FUTURE EXPECTATIONS.

THERE is a sweet enthusiastic melancholy that sometimes steals upon the soul—even thought itself is for a while suspended, and every scene in nature seems to wear an image of the mind. How delightful are the sensations at such a time! though felt, they cannot be described: it is a kind of anticipation of those pleasures we are taught to expect hereafter; the soul seems entirely abstracted from every earthly idea, wrapped up in the contemplation of future happiness. Ask yourself in one of these moments, what there is in this world worth a thought; and you will answer, nothing: its sublunary pleasure

is but a dream, and vanishes like a shadow. This should convince us more than any thing, that there is a future state.—Our souls are formed to taste higher delights, more refined sensations than any thing in this life can excite; and something from within tells us we shall one day enjoy them; else why these ideas? why these expectations? of what use would be those noble sentiments, with which the mind is sometimes impressed, if we were only to act an insignificant part for a few years in this life, and then sink into nothing? No, there must be a future state, and that immortal! 'Tis Heaven itself that points out an hereafter, and intimates eternity to man.

AMUSING.

GENERAL ORDERS.

Camp of Venus, April 1st, 1805.

WHEREAS the province of *Fashion*, belonging to our royal demesne being at this time invaded by our mortal enemies the *Wantons*, who have stormed the fort of *Modesty*, and trodden under foot the standard of *Shame*, have erected on its ruins the banners of *Impudence*, and fearing our holy temple of *Chastity* may be razed to the level of *Lewdness*, and understanding that Gen. *Nakedness*, has broken his neutrality, and gone over to the enemy, and that he has erected, in many parts of the country, such enormous *Breastworks* as was never before seen: We command all our forces to parade immediately, properly armed and accoutred, with squibs, pasquinades, &c. and to cut, fell, root out and destroy said *Breastworks*, and to annoy the enemy as much as possible. Should that immodest General sound a retreat, we command our band called the *Bashfuls*, to pursue him to capitulation, and that he be banished to the desert of *Darkness*, and be kept confined to the chamber of *Matrimony*. CUPID, generalissimo.

SANCHO, Secretary.

ELEMENTS OF PHYSIOGNOMY.

HE who has a low forehead, and full of wrinkles, will look like a monkey.—He who has a long nose will have the more to handle.—A great mouth signifies much foam and no bridle.—A little mouth denotes, darkness within, and looks more like a loop-hole than a win-

dow.—Whoever has frizzly and strong hair, will put the barber to much trouble, and if his head be apt to itch, he will be very apt to scratch it.—Women that have fine eyes, fine mouths, fine teeth, and fine hands, can never be handsome! for they do so languish, so ogle, and cast such glances, that Satan himself cannot endure them.

EFFECTS OF LOVE.

A singular occurrence took place a few days since in London:—The daughter of a respectable tradesman, who had fallen in love with a young man, who resided in the neighborhood, and having in vain attempted to attract his notice by placing herself in his way, at length determined upon making a public declaration of her love to his friends, and throwing herself upon their generosity, and his sensibility, in hopes of obtaining her wishes. She accordingly waited upon the young man's father, and, without the least hesitation or embarrassment, revealed her passion in the most tender and pathetic way; adding, that if Mr. D. could be prevailed upon to accept her for a wife, a life of love, gratitude, and affectionate concern for his interests, should repay him for his condescension. The father was astonished at the singularity of the application, and having no reason to doubt the virtue and character of the young lady, was wholly at a loss how to act. He was about to reason with her upon the boldness and impropriety of her conduct, but she prevented him by saying, that she was fully aware that her conduct must excite surprise; but as her character was above reproach, she trusted her motives might be liberally construed, and if in that one instance she had deviated from the example set by the rest of her sex, she hoped the uncommon proof she had given of the sincerity and ardour of her attachment for his son would operate as an incentive to his forgiveness, and induce him not only to consent, but to use his influence with his son to bring about an happy union, upon which her happiness or misery depended. She then left the astonished father, observing, that she should call the next day for an answer, and in the mean time should acquaint her own parents with the visit she had made and the resolution formed. The sequel to

the story is, that the young lady has been threatened with a mad-house, and the young gentleman, insensible to his proffered happiness, has actually left his father's house, the better to avoid the addresses of this most enthusiastic and romantic admirer.

Hieroglyphical Method of keeping Accounts.

AN old gentleman (whose father attending more to learning his son the methods of accumulating riches than knowledge) lived some time since in a town in one of the eastern states. From application and industry, he had amassed a property of about 20,000 dollars, although not able either to read or write, he never hired a clerk, but had always been in the habit of keeping his own books. He had invented some few characters, for the purpose of conveying his ideas to himself and others, they were formed as nearly similar to the shape of the article sold as its nature would admit.—One day a customer of his called on him for the purpose of settling his account, (calls, Mr. Editor, which you will be very fond of receiving in the course of a few days) —the book of hieroglyphicks was handed down, and our merchant commenced with, such a time you had a gallon of rum, and such a time a pound of tea—such a time a gallon of molasses, and such a time a cheese.—“Stop there, says the customer, “I never had a cheese of you or any other person—I make my own cheese.”—“You certainly must have had it,” said the merchant, “it is down in my book.” The other denied ever buying an article of that kind. After a sufficient number of pro's and con's, upon recollection, he informed him he believed he had purchased a *grindstone* about that time.—“’Tis the very thing,” said the merchant, “and I must have forgotten to put the hole in the middle.”

We cannot tell the precise moment when friendship is formed! as in filling a vessel, drop by drop, there is a last drop which makes it run over; so in a series of kindnesses there is a last one which makes the heart run over. This delicious drop, the sweetest in the cup of life, happy is he who has experienced! This moment, worth whole years of common life, fortunate is he who has enjoyed!

[From late London Papers.]

A few days since several Blacks had a friendly meeting to celebrate the nativity of Dessalines, and the independence of St. Domingo. They conducted themselves with great decorum, drank toasts in the humble beverage of beer to the prosperity of the King and Royal Family, the British Empire, and Downfall to the French despot, and an uninterrupted peace and harmony with the United States of America, and all nations in amity with G. Britain, and then returned peaceably home.

The large cable of the Hibernia, of 120 guns, is 25 inches in diameter, and contains 3,240 yarns. Were one person to spin all the yarns, of which such a cable is composed, he would be obliged to walk 625 miles backward.

A curious circumstance happened at a great house in St. James's-street, last Monday night. Sir John—, having lost a considerable sum at hazard, threw down his purse, and exclaimed, “Who will set me my last stake?” “I will,” replied a Noble Lord. On which sir John took the box and threw in, until he had won five hundred and twelve stakes. On opening the purse he produced a Lottery Ticket, and insisted on being paid in kind at the next meeting; therefore, the Noble Lord must purchase five hundred and twelve tickets whatever the price may be.

LORD THURLOW.

Mr. Pitt, when chancellor of the exchequer, was sufficiently notorious for the positiveness with which he delivered and supported his opinions. Lord Thurlow once rebuked him in his own way. Mr. Pitt was declaiming, at a cabinet dinner, on the energy and beauty of the Latin language, and, amongst other things, mentioned as a peculiar elegance in it, that two negatives made a thing more positive than one affirmative possibly could. “Then,” said Thurlow, “your father and mother must have been two *negatives*, to have made such a damned *positive* fellow as you are.”

MARRIED, on Tuesday evening the 21st inst. by the Rev. Dr. Baker, Mr. Jacob Shindle, jun. of Strasburg, to Miss Catharine Mann, of this place.

—, on Sunday evening last, by the Rev. Dr. Rinick, Mr. Joseph Demuth, to Miss Elizabeth Danner, all of this borough.